

Letters from Christians changed inmate's life

ORLANDO, Fla. (EP)—In 1964 Jack ("Murph the Surf") Murphy attracted international attention by stealing the golf-ball-sized Star of India sapphire from a New York City museum. After spending 21 months in jail for that theft, he was sent to Florida to face a life sentence for first-degree murder in the 1967 deaths of two California secretaries.

But on December 29, 1984, Murphy was transferred from his Florida prison to The Bridge, a Christian halfway house in Orlando. His release came because during his time behind bars he became a new man in Christ. The former Florida surfing champion had received letters and tracts from so many Christians that he had become a keenly interested in the Christian faith.

"The accumulated weight of evidence from all this mail opened my eyes to God's love," said Murphy. "I couldn't believe that all these people would say the same thing. It was confusing that so many would write. I decided that I must take a good look at what they were trying to tell me." As a result he committed his life to Jesus Christ in 1971.

When Murphy left the Zephyrhills, Fla., facility, he gave a thumbs-up sign to fellow prisoners who had held a prayer meeting with him earlier, and who sang "Amazing Grace" as he walked out of the gates.

Murphy will serve in a work-release program for at least six months. He will then be eligible for parole, or may remain in the program for a total of two years. "I've known him a long time and he has changed," comments Frank Constantino, director of The Bridge.

Murphy, 47, encourages Christians to write to people in prison. "People ask me, 'What can I do? I feel so helpless.' I tell them to write. Send anything from a brief note to a ten-page letter with a tract. Tell them that God loves them."

Churches need "highest priority . . . lost people"

LOUISVILLE, Ky. (BP)—Southern Baptists have "grown a generation of church members who see non-growth as a natural state of the church," according to James Frost.

Frost, a church growth consultant who led Florida Baptist Sunday school work for nearly 14 years, is teaching "Principles and Methods of Local Church Growth" at Southern Seminary in Louisville, Ky.

He expresses concern about churches which are satisfied with "meager growth" and "maintenance activities." He believes much of the problem arises from pastors and staff who have focused their efforts on internal ministries and do not "have the highest priority on reaching lost people."

Arab Baptist's death produces two funerals

WEST BEIRUT, Lebanon (BP) — Jerius Delleh, well-known Baptist leader in the Middle East, died Jan. 16 of natural causes. Because of political tensions in the city, two funeral services were held, one in West Beirut at Mouseitbeh Baptist Church, where Delleh was pastor, and the other in Badaro Street Baptist Church in East Beirut. Delleh, 62, had been editorial supervisor of Baptist publications for more than 14 years. He also taught church history in the Arab Baptist Theological Seminary.

"Jerius Delleh was a man of prayer," said Isam Ballenger, Southern Baptist director for Europe and the Middle East. Delleh crossed the "green line" separating East and West Beirut each day on his way to work. "As he passed guards, militiamen and others, he lowered his head and whispered a prayer for each person," Ballenger said.

Delleh, who was born in Palestine and later became a Jordanian citizen, moved to Lebanon in 1970 to work in the publication ministry here.

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Frost has developed seven church growth principles over a career as a pastor, minister of education, and denominational official.

Strong, positive, Christian leadership by pastor and staff is the first step to a growing church, Frost indicates.

The pastor is the key, Frost believes, because he sets the pace and pattern for a church. If pastors do not practice evangelism in their own lives, they will not be able to lead their churches to do so.

Biblical priorities are another key ingredient.

A third principle involves developing a strategy for reaching people. He believes the best method for this is to make the Sunday School the church's major outreach organ.

A spirit or attitude of growth is the fourth important element in developing a growing church.

A fifth principle cited by Frost is implementation "through personal witnessing and outreach visitation."

Extension growth—"extending the church's preaching and teaching ministry"—is a sixth step in developing a growing church, the visiting professor explains.

"A church must multiply itself—go beyond any scheduled set of meetings and programs to go wherever people are," Frost said, "not saying, here's our building, here's our schedule, come here if you want to hear the gospel."

Priority planning is the final principle Frost suggests.

"A church must lay 'holy hands' on its church calendar and plan activities and projects that get at the task they've seen for themselves," Frost argues.

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'Whistlestop' session

Homebound ministries can provide spiritual growth

By Tim Nicholas

A Little Rock church enrolled 70 and with interest aroused in other family members, it became the "greatest outreach" the church can recall. The first enrollee of a North Carolina church was a burn victim

who later accepted Christ as lord and savior from a wheelchair.

These churches were experiencing benefits from organizing a ministry to the homebound.

James Berthelot, a consultant for

adult Sunday School work at the Sunday School Board in Nashville, was in Hattiesburg recently to teach Mississippians how to begin homebound ministries. He was a teacher for a series of Whistlestops which were organized by the Mississippi Baptist Convention Board's Sunday School Department for church growth through Sunday School. More than 850 have attended the first 28 of a total of 32 planned.

Berthelot, who is writing a book on his research concerning homebound ministries says that of these millions of adults in the nation, half have no relationship to anyone's Sunday School or church.

These people, age 18 and up, come in four categories: the physically handicapped, those who care for these, aged adults, and those in nursing homes and institutions.

Berthelot said that none of these are able to attend Sunday School at a church on any regular basis. It includes those who have had strokes or accidents, or are incapacitated. He said that there are more than 30,000 persons in America who are more than 100 years old. "They still have the same basic needs," he said.

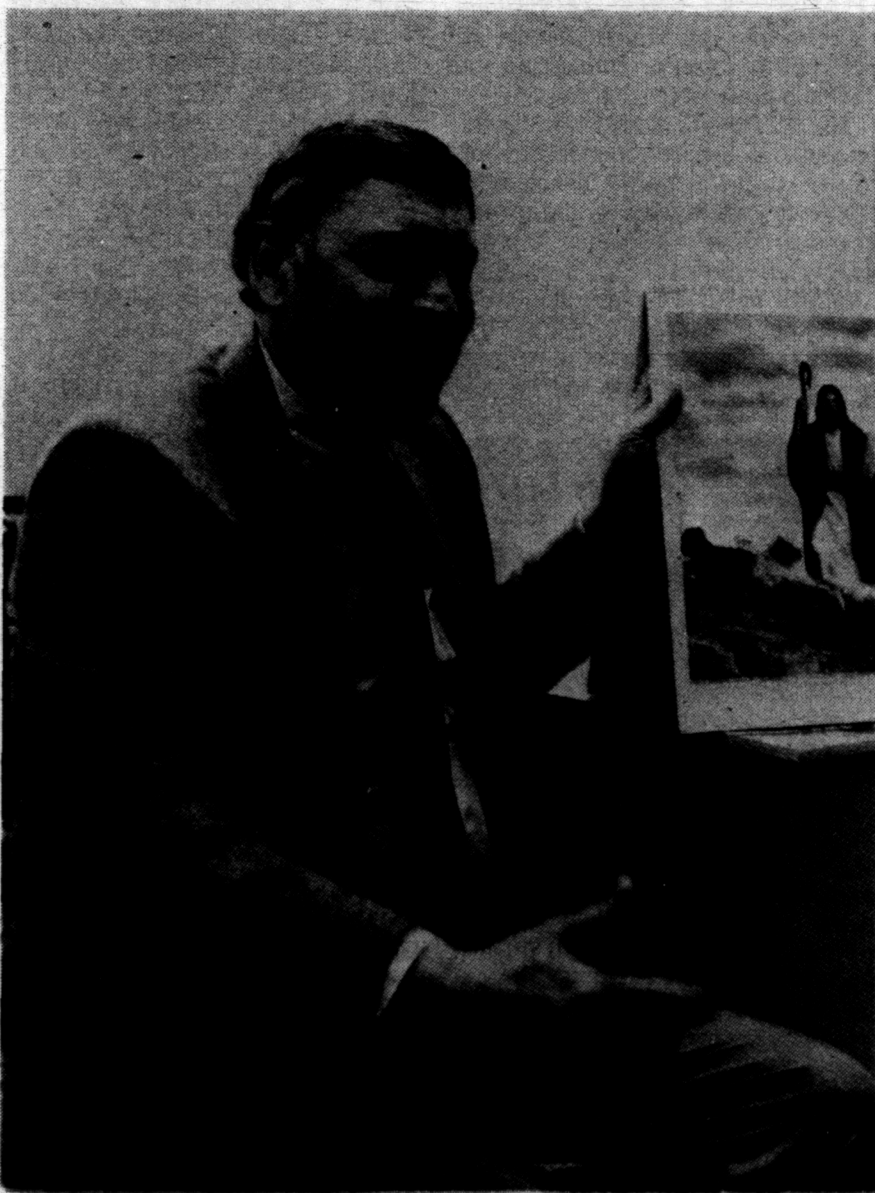
Homebound ministries provide Bible study at least once a month by a visiting teacher who has been trained in the ministry. A part of the ministry is to let the people know they are needed and useful. "I'm really a burden to my family," is an oft-repeated comment, says Berthelot, by these people. These homebound adults can phone other homebound, minister to them, help others through despondent times.

After enlisting the support of the church, a person starting a homebound ministry needs to enlist a director who makes the first teaching visit. Prospects come from the whole church, including asking the children if they know of anyone who can't come to the church house.

The teaching visit is regular—same time each month on the same day. "Never allow the Bible teaching visit to become a counseling session," says Berthelot. "Set up another day for that."

Berthelot says that no church ever spent more than the homebound adults themselves will provide.

Seven churches were definitely planning to begin homebound ministries after the first six Whistlestop sessions. Said Berthelot, "Homebound is an untouched resource of evangelistic opportunity in your church."



James Berthelot of the Sunday School Board demonstrates some of the materials for the homebound available from the undated literature form of the Board.

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Editorials..... by don mcgregor

The gamblers win a couple

The fight is on in the Legislature over the pari-mutuel gambling bill, and the gambling interests have won two skirmishes. The pari-mutuel bill passed the House Ways and Means Committee by a voice vote and, as pointed out last week, without the benefit of a hearing before the committee. HB 434, which is the pari-mutuel bill, then went to the floor of the House, where it was passed by a vote of 66 to 52.

The proponents of the bill claimed the 66 to 52 vote was a sizeable victory, but it wasn't all that great. If eight people had voted the other way, the outcome would have been reversed. That doesn't constitute a sizeable victory out of 118 voters.

Nevertheless, they won. Or somebody won. The people who would be running the tracks, the people who would sell the equipment, and maybe the jockeys who would be riding the horses won victories if the tracks are ever established. The people didn't win anything, and the state and counties won very little.

The bill that was passed points out that the income from the tracks would pay first the operators, the horse owners and riders and the few bet winners, and the expenses of the racing commissions. After all of that was paid, those left standing in line, whom the tracks would be supposed to benefit, would get what was left. But even then schools would get only 10 percent of the leavings on an immediate basis. Fifty percent of the left over would go into a school trust fund—but just in Tunica and Jackson counties, where the tracks would be. Another 10 percent would go for teacher pay raises in those two counties. And that might indeed be the only worthwhile sum.

It is interesting that the bill's

designers figured that five percent of the remainder would be needed for law enforcement on account of the tracks, and the supervisors would get 15 percent for whatever reason they wanted to use it.

Rep. Clayton Henderson of Tunica County is quoted as saying that "the House showed that it's time to start doing something for our people." But this wouldn't do anything for the people. In fact, it would take money away from the people who would be so foolish as to bet at the tracks. And they wouldn't see the money again. It would go to those causes listed above. The people are not in that list.

And those representatives who voted for the measure only because it was confined to tracks built in only two counties should not rest easy. If indeed the tracks are ever built, the precedent will have been set. The next target would be Hinds County, or perhaps Madison or Rankin, in the Jackson metropolitan area.

The bill faces Senate committee action and full Senate action if the committee reacts favorably. Then comes the governor's signature and, if that is acquired, a referendum in each county affected.

Forces need to be marshalled to fight the measure at every turn. Every time it rears its head, we need to be there to bash it in. We need to

write our representatives who voted for the measure to register disappointment. We need to commend those who voted against it. We need to write our senators. And we need to be getting ready for battle in Tunica and Jackson counties in case it comes to that.

We have lost two initial skirmishes, but the battle is far from over. Let's not give up any additional ground.

Remember, those who operate gambling establishments claim that the people generally are going to benefit from the gambling. The only ones to benefit consistently and to any great degree from gambling however, are those who operate gambling establishments.

The vote in the House of Representatives on the gambling bill was as follows:

For (66): Alford, Banks, Blackmon, Buckley, Buelow, Calhoun, Capps, R. Clark, Crawford, Dobbins, Doxey, Dubaz, Ellerby, Ellis, Ely, Endris, Endt, Everett, Fortenberry, Frazier, Fredericks, J. D. Green, D. L. Green, Grisham, Guice, Henderson, Henry, Hines, Holland, Jackson, Jones, Junkin, King, Lancaster, McCray, McIngvale, McNatt, Merideth, Millette, Morrow, Nipper, Owens, Perry, Phillips, Poindexter, Price, Robertson, W. L. Robinson, Ross, Santa Cruz, Savage, Scott, Sheppard,

Short, Shumake, Simpson, Stevens, Stubbs, Vecchio, Watson, Wilburn, Wilkerson, C. Williams, Woodfield, Young and Speaker Newman.

Against (52): Aldridge, R. E. Anderson, D. R. Anderson, Atkinson, Bowles, Brooks, Bryan, Cain, E. Clark, Comans, Eakes, Ford, Furniss, Garvin, Grist, Halbrook, Hanson, Holmes, Holston, Horton, Hutto, Livingston, Malone, Maples, McCoy, McMillan, Moak, Moody, Moss,

Netherland, Nunnally, Pennebaker, Reeves, Reynolds, B. Robinson, Rogers, Scarborough, Schoby, Simmons, Singletary, Stringer, Tate, Thomas, Townsend, Van Slyke, Vince, Wadkins, Walman, Warren, Wells, Wertz and G. Williams.

Paired for (1): Hall.

Paired against: (1): Mills.

Absent or not voting (2): Easley and Lambert.

Guest opinion...

Bills of legislative interest

By Paul G. Jones, II

Proposed legislation continues to be introduced in the Mississippi Legislature; and, as various deadlines approach, the Mississippi House and Senate will face increasing pressure to "rush through" legislation. Quick response indicating interest or opposition is necessary if the legislative process is to be adequately informed.

Citizens may write all Mississippi legislators at P. O. Box 1018, Jackson, Ms 39205 or telephone (601) 948-7321. They are key to an informed legislature making informed decisions on issues that definitely will affect the citizens of the state.

ABORTION: Three bills have been introduced in the legislature which would regulate abortions in conformance with judicial decisions and require both informed consent and regulate procedures regarding minors. House bill (HB) 935 and (HB) 1002 and Senate bill (SB) 2840 have been introduced which address the issue of abortion.

ALCOHOL: (HB) 433 would license wine and cheese shops; (HB) 489 would extend the wet vote of a city into a dry county. (HB) 558 would amend the DUI statutes, and (HB) 676 would allow a seller to received promotional materials from alcohol wholesalers. (HB) 672 makes all acts which are unlawful for the permit holder as unlawful for all the employees. (HB) 743 would confiscate drivers licenses from minors convicted of DUI. (HB)

754 and (SB) 2297 would remove the excise tax advantage for native wines, and (HB) 773 addresses the question of implied consent. (HB) 755 would totally revise the Mississippi statutes on alcohol beverages and should be opposed by the citizens of the state. (HB) 780 would allow constables to administer breath tests and (HB) 839, and (HB) 857 would permit the advertisement of alcoholic beverages and would change other portions of the alcoholic beverage sales laws. (HB) 937 would mandate that a driver's license could not be seized until after a hearing before the Commissioner of Public Safety, and (HB) 982 would allow the increase of the alcoholic content of light wine. (SB) 2364 would allow the blending and storage of wine in dry counties, and (SB) 2426 would allow for the lessening of DUI convictions at the discretion of the court. (SB) 2472 would prohibit "happy hours" while (SB) 2509 would allow the police and sheriff's officers to enforce the Alcohol Beverage Commission laws.

CHURCH AND STATE: (SB) 2266 would amend the Mississippi code to exempt from taxation sales made the churches.

GAMBLING: (HB) 434 has passed the House of Representatives and would allow Tunica and Jackson Counties to vote on the establishment of a county racing commission and to establish the pari-mutuel system in

that county. This needs to be immediately addressed by contacting senators who will be required to vote on this within the next week. (SCR) 501, which would authorize the creation of a State Lottery Commission, has passed the Senate Constitution Committee and is to be voted on soon by the full Senate. HB 404 would provide that certain devices and mechanisms shall be considered gambling devices. HB 966 is another bill that would authorize the establishment of pari-mutuel gambling in the state. HB 980 would establish a zone on the Gulf Coast where gambling is not illegal. SCR 513 would also legalize a state lottery. SB 2253 and SB 2254 would also authorize and legalize pari-mutuel gambling in the state. The gambling industry is busy and we must stand firm on the conviction that which defrauds anybody or sets forth a something for nothing ethic is not morally or ethically defensible.

MEDIA: HB 421 would include a cable television system in the definition of a public utility and therefore take its control out of local hands. HB 831 would provide that a motion picture rating code be placed on all video cassettes prior to distribution. SB 2705 would prohibit the unauthorized interception or reception of communication services.

OBSCENITY: HB 658 and HB 783 would revise the definition of certain terms in the Mississippi statutes

regarding obscenity and pornography.

RESTRICTED SALES (blue laws): The restricted sales statutes have been radically altered by both houses of the legislature, and the issue must be addressed quickly prior to the final passage of such legislation.

It is time for Mississippi Baptists, having now been informed of what is being considered by the legislature, to address those issues that will affect how the church, individuals, and other institutions of society will be allowed to function and do the work to which they are called. This legislative session will give all citizen Christians an opportunity to be involved in the political process. Additional information will be found in the Baptist Record or can be secured by contacting the Christian Action Commission, Box 530, Jackson, 39205 or by calling (601) 968-3800. Remember, the future of our state is being determined by the choices we make today.

Paul G. Jones II is executive director-treasurer of the Mississippi Christian Action Commission.

NFD names Coke

TUPELO, Miss. (EP) — The National Federation for Decency has named Coca-Cola as its Pornographer of the Month for January. The award is given to companies that support porno magazines such as Playboy, Penthouse and Hustler with advertising dollars.

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Evangelism-Bible meet rescheduled March 11-12

The Mississippi Baptist Evangelism-Bible Conference, originally scheduled for Feb. 4 to 6, has been rescheduled for March 11 and 12, according to Guy Henderson, evangelism director for Mississippi Baptists.

The conference was postponed on account of severe weather conditions across the state.

With the new schedule the conference will begin at 2 p.m. on Monday and conclude with the Tuesday evening session. Originally it was scheduled to begin with a Monday evening session and go until Wednesday noon.

It will still be held at First Church, Greenville, and will have the same number of sessions as originally scheduled.

Henderson said the conference planners would be contacting the scheduled speakers and would hope that they all would be available for the rescheduled meeting.

Missionary quota used in Nigeria; couples stay

IBADAN, Nigeria (BP)—Two Southern Baptist missionary couples who expected to leave Nigeria Jan. 29 because of a new quota system have been granted an extension.

Coy and Vivian Sample of Arkansas and Loretta and Urban Green of Oklahoma, who have been unable to get permanent visas, were told they would have to leave by Jan. 31, but the Foreign Mission Board received a telex Jan. 24 saying the couples could stay until April 25.

No one yet knows what the move means for the couples or the future of missionary quotas in Nigeria, said John Mills, Southern Baptist Foreign Mission Board director for west Africa.

Fred Levrets, executive secretary of the Baptist Mission of Nigeria, and S. T. Ola Akande, general secretary of the Nigerian Baptist Convention, got confirmation of a quota in a meeting Jan. 17 with the principal immigration officer in Lagos, Nigeria's capital.

Mills said details related to the quota would be worked out in coming months, but it will probably mean a reduction in the number of mis-

sionaries as new missionaries are unable to obtain residence permits. How it will affect missionaries already in the country is unknown.

Another couple, Jim and Donna Haney of Missouri, returned to the United States from Nigeria in July 1984 after they also were unable to obtain residence visas.

Mills said two journeymen in orientation preparing to go to Nigeria are being reassigned. Marianne Miles of Savannah, Ga., who was to teach missionary children in Ogbomoso, has been reassigned to work at a Baptist center in The Gambia. Tracey Smith of Prattville, Ala., who was to be a nurse at the Baptist hospital in Eku, will go instead to Gaza.

This extension of the visas is an answer to prayer. On Jan. 15, the Foreign Mission Board sent out Prayergrams across the nation, asking, "Pray for a Miracle. The Urban Greens and Coy Samples must leave Nigeria by the end of January unless the Lord intervenes. The Nigerian Government is limiting visas by imposing a quota system. Our God is able."

Church Music Conference to feature Stovall, Kemp

The eighth annual meeting of the Mississippi Baptist Church Music Conference will feature Frank Stovall and Janet Kemp as conference speakers.

The conference will take place in Hattiesburg at Temple Church, March 7, and at William Carey College, March 8. Registration at Temple Church begins at 1:30 p.m. March 7 for the Mississippi Singing Churchmen and 4-6 p.m. for all others.

Stovall, head of the Mississippi College Music Department, is a graduate of MC and he earned the master of arts degree in music education from the University of Alabama and the doctor of musical arts from the University of Texas. He had been professor of voice and chairman of the Voice Department at Southwestern Seminary, from 1956 till he came to MC this year.

Janet Kemp is an early childhood consultant in Metairie, La. A graduate of Stephens College, Missouri, Mrs. Kemp earned the master of religious

education degree in childhood education from New Orleans. She was director of the preschool education center at New Orleans Seminary.

Two special conferences will be held at 4:15 p.m. on the 7th: "For Women Only" led by Mrs. Kemp, and "Students" led by J. M. Wood, minister of music, Broadmoor Church, Jackson.

A banquet begins at 6 p.m. that night with entertainment by Carpenter's Wood of Carey College. Reservations at \$6.50 per person must be made by March 1 with Don Brown, Box 479, Hazlehurst, Miss., 39083.

The opening session at 7 p.m. will be followed by a concert by the Mississippi Singing Churchmen at 8.

The Friday morning session at Carey begins at 8:30 and concludes at 12:45 p.m. The morning agenda includes mini-concerts by members of the music faculties of the Baptist colleges and more sessions with Stovall and Mrs. Kemp.

The Baptist Record

RTVC seeks approval for \$12.5 million campaign

By Greg Warner

FORT WORTH, Texas (BP) — The Radio and Television Commission will ask the SBC Executive Committee to authorize a \$12.5 million fund-raising campaign to finance the ACTS network through fiscal 1986.

Trustees of the commission unanimously approved the request, as well as two other funding recommendations, during their regular meeting in Fort Worth, Texas. Commission President Jimmy R. Allen has asked to present the board's proposal to the Executive Committee when it meets in Nashville, Tenn., Feb. 18-20.

"There's no doubt in my mind we can make ACTS the most powerful tool for evangelism this country has ever seen as we strengthen the funding process," Allen said. As an example, he pointed to two new contracts for syndication of ACTS programs totalling \$1.1 million as evidence the network is "on the right track."

The fund-raising campaign would be conducted over a five-year period. In the meantime, the commission would establish a longer-term line of credit to meet capital production expenses for fiscal years 1984-86.

"This campaign will allow us to strengthen our income flows while the network gains momentum over the next two years," Allen said. By then, income from development, advertising, syndication, and satellite fees from churches is expected to make ACTS self-sustaining.

The trustees also authorized a \$1.4 million short-term line of credit to cover short-term obligations. A third funding recommendation authorized the commission to conduct a pre-campaign survey, at a cost not to exceed \$27,800, which would help the commission design the proposed fund-raising effort.

"We are proposing a campaign that will address the longer-term financial needs of the organization," Allen said. "It will encompass all of our development efforts, which will continue as part of the total strategy."

Trustee Chairman John Roberts of Greenville, S.C., said the fund-raising strategy will prepare the commission for the "new day" represented by the ACTS network. "We were funded adequately for our work in the past," he said. "We will be adequately funded at a target point down the road. What we are doing is bridging the gap."

Allen said the problems encountered by ACTS stem from the complexities of the cable TV industry and the difficulty of organizing on a grass roots level. But, he added, ACTS has already overcome seemingly impossible barriers.

"We have proven we can produce interesting and competitive programs on a financially sound basis, we can make low-power television work, and

local programming can be accomplished," he said. "The problems are real, but so are the affirmations."

"The thing we are most in need of is advertising revenue," Allen explained. Like almost all satellite networks, ACTS lacks the household penetration at this point to attract major advertisers.

The network now reaches almost three million homes, Allen said, or about seven million potential viewers, through cable TV and low-power TV stations. But some industry experts say a network must reach 8.5 million homes before it can command the attention of advertisers.

Allen said ACTS, which is adding more than 120,000 cable TV homes each week, will reach that benchmark in the next two years. By then, another three to seven million homes will be added by full-power educational stations being built or planned in Fort Worth; Houston; San Francisco; San Antonio, Texas; Birmingham, Ala.; and West Palm Beach, Fla., he said.

In his president's address, Allen said ACTS already is proving to be useful in evangelism. Portions of the recent Texas Baptist Evangelism Conference, carried on ACTS in Texas, made the gospel available to approximately 2.6 million people in the state. "This first attempt at a state network was successful and can be done in any state," he said. "This is providing a whole new tool for evangelism in the ACTS network."

Allen also noted ACTS' newest program, the live call-in counseling program called "Cope," is providing a direct ministry to people in need. The program receives more than 20 calls each weeknight, and calls have come in from more than 28 states.

Two successful low-power TV sta-

tions that recently affiliated with ACTS is further evidence the network has found its place, Allen said. Paul Passink, owner of a station in Concord, Va., which switched to ACTS after carrying adult movies, has been asked to speak at the National Conference on Broadcast Ministries in April, Allen said.

ACTS can help Southern Baptists focus their strength on accomplishing Bold Mission Thrust, "which has slipped from our attention recently," Allen said.

Warner writes for the Radio - Television Commission.

Great danger stops trips to West Beirut

BEIRUT, Lebanon (BP)—Southern Baptist missionary David King no longer risks going to preach at University Baptist Church in West Beirut. Now he sends his sermons to church by cassette tape.

His change in routine came after American Catholic relief worker Lawrence Martin Jenco was kidnapped within a block of the church in early January. Until then, King had been riding in the back seat of a non-American doctor's car as a safety precaution. Now his wife, Maxine, takes cassette tapes of his sermon across the green line into Muslim-dominated West Beirut each Sunday.

King says no American men are attending the services now. A Baptist layman leads the worship.

Jenco is the latest of five American men being held hostage. Presbyterian

(Continued on page 7)



"Be ye kind one to another."
(Ephesians 4:32)

Observe Race Relations Sunday
February 10, 1985

Sponsored by the Christian Life Commission of the Southern Baptist Convention

Importance of Easter Offering increases at Home Mission Board

By Jim Newton

BIRMINGHAM, Ala. — Giving trends over the past 18 years indicate the Annie Armstrong Easter Offering (AAEO) for Home Missions is playing an increasingly important role, Home Mission Board President William G. Tanner said.

Based on a study of statistics compiled by the Home Mission Board's research division, Tanner said that since 1971, the board's income from the AAEO has exceeded income from the Cooperative Program.

Perhaps one reason for this trend, Tanner suggested, is that the percentage of total church income going to support the Cooperative Program has steadily declined, whereas the percentage of total church income going to the Annie Armstrong Offering has steadily increased.

In 1967, the year used by economists as a benchmark for figuring inflation factors, Southern Baptists gave a total of \$711 3/4 million of tithes and offerings, and \$71 1/4 million in undesignated Cooperative Program contributions. That means that 10.01 percent of total church income went to missions through the Cooperative Program.

Last year, according to computerized projections of 1984 giving trends, Southern Baptists gave a total of \$3.4 billion in tithes and offerings, and \$290 million in Cooperative Program contributions, or 8.55 percent of the total.

Tanner pointed out that the percentage of Cooperative Program giving has declined from 10.01 to 8.55 percent since 1967 — the last year that the denomination gave a "tithe" of its total income through the Cooperative Program.

Since 1967, however, giving through the AAEO has steadily increased. That year, Southern Baptists gave \$4 million through home missions offering. Compared to total church income for 1967, the AAEO gifts in 1967 amounted to only .57 percent of total contributions, but that percentage has steadily increased almost every year, Tanner said.

Last year with AAEO gifts of about \$25 1/2 million, the percentage in comparison to total church income had risen to .75 percent, an increase of .18 percent, the statistics revealed.

Tanner said the Home Mission Board depends on both the Cooperative Program and the Annie Armstrong Easter Offering as the two rails on which the Home Mission Board train moves forward.

"Just as a train would derail and crash if one of the two tracks were ripped up, so would the Home Mission Board program be utterly destroyed if either the Cooperative Program or AAEO were to be ripped out," Tanner said.

Tanner said that even though the board throughout the years has stressed Cooperative Program and Annie Armstrong Easter Offering giving as equally important, he acknowledged the increasing significance of the AAEO since 1971. It is the largest offering used to support missions work in the United States of any religious organization in the nation, he said.

Tanner added that the offering supports the work of more than 4,000 missions personnel in all 50 states plus American Samoa, the Virgin Islands and Puerto Rico. The Home Mission Board, he said, is the largest evangelical missionary sending agency in the world.

"We hope and pray that Southern Baptists will give sacrificially to support home missions this year," Tanner said. "I can't begin to stress how important this offering is to carrying out Christ's command to go into all the world and preach the gospel."

Jim Newton writes for the HMB.

WMU dedicates building

"Wow, God, you have fashioned a beauty!" says Acteen panelist

By Carol Sisson Garrett

BIRMINGHAM, Ala. (BP)—Approximately 600 guests and national staff poured into the Woman's Missionary Union national headquarters building Jan. 16 for official dedication ceremonies.

Relocation procedures were set in motion four years ago.

Held during the annual executive board meeting for promotion, the dedication ceremonies focused on the theme "His Love is Eternal." Southern Baptist Convention agency heads participated in the dedication.

The program called Woman's Missionary Union and gathered individuals to rededication in praise, thankfulness, obedience, and service to God.

"This building is a result of obedience," said Nona Bickerstaff, home missionary in New York. "There is no greater blessing than the peace that comes from constant obedience."

Citing new methods of publishing, teaching, training, and communicating, Carolyn Weatherford, ex-

ecutive director of WMU, SBC, said, "WMU has built a building which can facilitate the use of every modern technological discovery for making our service to the Lord more efficient and effective." Acknowledging the building as a "monument to those women of the past, inspired by a vision of a lost world," she reminded the audience "people bring glory to God, not monuments."

WMU President Dorothy Sample presided over the dedication. Presidents of the Home and Foreign Mission Boards, William G. Tanner and R. Keith Parks, led prayers of obedience and praise. The prayer of dedication was led by Harold C. Bennett, executive secretary-treasurer, Executive Committee, SBC.

James Smith, Brotherhood Commission president, read scripture, and Lloyd Elder, Sunday School Board president, led in responsive reading.

Expressions of thankfulness were as varied as Woman's Missionary Union itself. Mrs. Edwin Howard, a

member of the relocation committee, chose to say "We thank Thee, Lord," while 1984 Acteens panelist Holly Hutson exclaimed, "Wow, God, you have fashioned a beauty!"

The entire audience joined in a litany of dedication, led by Mrs. A. Harrison Gregory, former president of WMU. Special music was provided by Janie House, foreign missionary to Zambia, and the Samford University Band.

Full use was made of the three-story complex, as guests filled the 400-seat auditorium and spilled over into conference rooms equipped with closed circuit broadcast of the dedication.

Carol Sisson Garrett writes for Woman's Missionary Union.

If someone were to pay you ten cents for every kind word that you have spoken about people, and collect five cents for every unkind word, would you be rich or poor? — Word and Way



Central, Brookhaven, to hear BMC Singers

Central Church, Brookhaven, will host the Blue Mountain Singers and Men's Ensemble in a concert presentation on Sunday, Feb. 10, at 11 a.m. The Blue Mountain College Singers and Men's Ensemble are made up of students representing Blue Mountain College. The presentation at Central is one of many scheduled for the group's spring concert tour in

Mississippi and Louisiana. The choirs are under the direction of Bart Shanklin, assistant professor of music at Blue Mountain College. Shanklin is a graduate of Union University and received his master of music degree from Florida State University. Paul Wilson is Central pastor. Ed Sudduth is minister of music.

Who Cares?

Week of Prayer for Home Missions

March 3-10, 1985

Annie Armstrong Easter Offering
Goal: \$30,000,000

Evangelists are invited to meet

URBANA, Ill. (EP)—Evangelist Billy Graham has announced plans to hold a second International Conference for Itinerant Evangelists July 12-21, 1986, in the Netherlands.

The conference, known as Amsterdam 86, is expected to bring together some 8,000 itinerant evangelists from nearly 150 countries.

This conference is an outgrowth of an earlier Graham-sponsored conference. Amsterdam, 83, which attracted more than 4,000 evangelists. The majority of those attending that conference were from underdeveloped countries, where Christianity is spreading rapidly.

Like its predecessor, Amsterdam 86 will be devoted mainly to training, updating and equipping itinerant evangelists to do their job better, Graham explained.

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What 'they' say

Gambling leaders expect expansion of lotteries

ATLANTIC CITY, N.J. (BP)—State-operated lotteries will move into six more states before 1988, while expansion of legalized casino gambling probably will have to wait a few more years, participants at the 6th National Conference on Gambling and Risk Taking were told.

Several times during the conference speakers referred to Baptist opposition as one obstacle to widespread expansion of gambling interests in the country.

One gambling industry lobbyist boldly predicted that while proposals for a national lottery will receive little backing from the lottery industry, every state—except "a few very Baptist, conservative states"—will eventually join the ranks of lottery states.

One gambling industry lobbyist boldly predicted that while proposals for a national lottery will receive little backing from the lottery industry, every state—except "a few very Baptist, conservative states"—will eventually join the ranks of lottery states.

Lottery industry members at the meeting were euphoric about the November elections, when, as one speaker noted, "even a hardcore Baptist state like Missouri" joined three other states in adopting a lottery. Industry spokesmen were equally excited about the performance of state lotteries which are expected to end the year with more than \$7 billion in gross sales.

While the state-sponsored lottery has become the vanguard of the industry, gambling leaders have differed over the impact the rapid growth of lotteries may have on other legal forms of gambling. One casino representative claimed lotteries are "a way to educate people about gambling as a form of entertainment." People can learn how to gamble at home, "then they will look at Atlantic City as a destination for travel to enjoy this kind of entertainment."

In contrast to the optimism of lottery representatives, most casino industry spokespersons virtually ruled out casino expansion into new states in the near future, with Louisiana and Michigan considered the only possible exceptions.

In addition, income projections for Atlantic City indicate much less growth for casino gambling than for the state-operated lotteries. Casino industry representatives also complained frequently about "overregulation," recommending 24-hour gamb-

ing and removal of restrictions on "adult entertainment."

Thomas O'Brien of the New Jersey Division of Gaming Enforcement, told conference participants "the large number of unrecorded transactions in casino participant gambling invites or attracts criminal elements."

Although he contended New Jersey has effectively minimized "skimming" and has controlled efforts by organized crime to penetrate casino ownership, he admitted other organized crime activities require more vigilance.

Martin Danziger, former acting chairman of the Casino Control Commission for New Jersey, was less optimistic. Infiltration by organized crime is a major weakness of the gambling industry, he said, emphasizing "it is only a matter of time" before organized crime gains greater influence in businesses which serve the casino industry.

Several weeks earlier, the former mayor of Atlantic City had pleaded guilty to extortion charges in a proposed land transaction for casino construction. The former city director of planning and development was on trial for similar charges. The president of the casino hotel employees union resigned under pressure from regulators because of close connections with an organized crime figure.

Another problem for the gambling industry's image—compulsive gambling—also received attention at the conference.

Arnie Wexler, president of the New Jersey Council on Compulsive Gambling, estimated the number of compulsive gamblers in New Jersey alone is between 350,000 and 400,000. Another speaker added that a compulsive gambler affects 6 to 12 other

persons. Family members and employers suffer most frequently, he said.

Wexler, who identified himself as a recovering former compulsive gambler, said gambling initially seemed to help his low self-esteem. "The first time I went to the track I won," he explained. "I won on my first football bet. These things made me feel much better about myself. I had found something I could do well."

Sheila Wexler said her husband's spending on gambling "impressed" her at first. "It helped me feel better about my insecurity," she explained. "But when his winnings dropped off and the bills that I didn't know about started coming in, it was like a 'bomb'."

Robert Custer, Veterans Administration psychiatrist and nationally-renowned authority on the subject of compulsive gambling, pointed out that about 20 percent of compulsive gamblers have attempted suicide.

Robert Klein, executive director of the New Jersey Council on Compulsive Gambling, reported one study identified 30 percent of jail inmates as compulsive gamblers, and said perhaps as many as one-third of the state's alcoholics are addicted to gambling as well.

The state of New Jersey has finally begun allocating a fraction of the tax revenue from casinos for education about the dangers of compulsive gambling. A sum of \$110,000 has been designated for an educational program conducted by the Council on Compulsive Gambling and another \$70,000 for an educational program about the services available through the John F. Kennedy Treatment Center, the only major counseling program in the state for compulsive gamblers.

Mendoza quake damages churches, orphanage

MENDOZA, Argentina (BP)—An earthquake early Jan. 26 cracked the walls of two Baptist churches and damaged a children's home in this western Argentina province.

Many Mendoza residents were returning home from theaters and coffee houses when the quake hit at 12:07 a.m. Others ran from homes into the streets, and several died of heart attacks. Early reports listed six dead and 110 injured (including 50 hurt when walls of Carmen Hospital collapsed).

Thurmon Bryant, director for Southern Baptist work in eastern South America, said the two missionary couples in Mendoza received no reports of casualties among Baptists.

The earthquake, registering 5.8 on the Richter scale and lasting about five minutes, cracked walls at Men-

doza's First Baptist Church and the suburban Godoy Cruz Baptist Church. A children's home operated in the old building of First Baptist Church also was damaged. None of the buildings' walls collapsed. A third Southern Baptist missionary couple in San Juan, about 100 miles to the north, also felt the tremor.

La Nell Bedford in Buenos Aires told Bryant she had called all three missionary families in the quake area and all were uninjured. William and Janis Malone of Texas and Paul and Laura Shelton of Texas and Florida live in Mendoza. Ronnie and Glenda Reynolds of West Virginia work in San Juan.

No immediate need was reported for Southern Baptist relief aid, Bryant said, because quake victims' needs were being cared for locally.

Thursday, February 7, 1985

BAPTIST RECORD PAGE 5



James Altus Newell (center) is inducted as the seventh president of the International Baptist Theological Seminary in Ruschlikon, Switzerland, by (right to left) Keith Parker of the Southern Baptist Foreign Mission Board, Knud Wumplemann, general secretary of the European Baptist Federation, and Thorwald Lorenzen of the Ruschlikon faculty. A graduate of Mississippi College, The Mississippi native was once pastor of Rock Hill Church, Brandon, and associate pastor of Woodland Hills Church, Jackson.

7th president inaugurated at Ruschlikon — Zurich

RUSCHLIKON, Switzerland (BP)—The seventh president in the 35-year history of the Baptist Theological Seminary of Ruschlikon called in his inaugural address Jan. 11 for the seminary's mission and identity to be catholic, apostolic, reformed, and evangelistic.

James Altus Newell, a native Mississippian, based his address on I Corinthians 13 and told the solemn convocation being catholic should "embrace God's care for all kinds of persons;" the apostolic tradition should contain "the historic witness of the church grounded upon biblical authority," and being reformed means "we are not simply recipients of the Reformation but participants in the continuing reformation which God wants to bring."

But he insisted the institution should be "unashamedly evangelical." "We exist as a community to be an instrument of God's redemption in the world, to train for ministry, to bear witness, and to be witnesses, and to lead others to become Christ's disciples, and to grow in faith," he said.

Newell was elected president in July 1984.

British gifts

LONDON — British Baptists keep on making generous gifts for the Baptist World Alliance Africa Aid appeal. Members of churches of the Baptist Union of Great Britain and Ireland had sent in 161,000 pounds about \$300,000 through mid-January.

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Baptists respond to famine with record relief gifts

By Mary Jane Welch

RICHMOND, Va. (BP) — Television brought starving Ethiopians to American dinner tables and Southern Baptists responded by giving a record \$7.2 million for overseas hunger and relief during 1984.

Almost half a million dollars of that was designated for hunger relief in Ethiopia. The Southern Baptist Foreign Mission Board allocated \$220,873 for that drought-stricken country during 1984 and expects to use more including gifts still coming in, during 1985.

The board, drawing partially on unspent funds from 1983, sent to Africa almost half of the \$8.5 million it allocated for worldwide hunger and relief in 1984. But it also continued relief and development to other countries where overall conditions are better, but where pockets of people also suffer malnutrition and sometimes starvation, said John Cheyne, the board's senior human needs consultant.

Southern Baptist giving for hunger and relief was up about four percent during the first 10 months of the year, but giving in November and December, after Baptists became aware of the Ethiopian crisis, pushed gifts for the entire year 18 percent ahead of 1983, said Cheyne. More than \$2.4 million came in during December alone.

Long before television footage of dying children in Ethiopia made the world reach for their pocketbooks, Baptist missionaries in other parts of Africa had been allocated more than \$3 million to help prevent similar conditions from developing in drought-stricken countries such as Mali, Burkina Faso (formerly Upper Volta), and Zimbabwe.

"We have done some extraordinary things because of the special need," said R. Keith Parks, board president, noting especially a \$1 million grain distribution program in Mali, another African country particularly hard-hit by drought. Missionaries Norman and Beverly Coad had been in the country only a few months when they set up a distribution program that took 5,000 tons of grain to needy parts of the country.

The representative for the U.S. Agency for International Development in Mali called their program the most effective distribution program of that size he'd ever seen, said Cheyne. The Coads mobilized evangelical churches in the country to distribute the grain with less than one-tenth of one percent loss, an unusually low figure for relief programs, said Cheyne.

"Foreign missionaries as long ago as Lottie Moon have been doing things about world hunger," said Parks, but only in recent years have Southern Baptists given missionaries the resources to carry out major relief and development programs. (Lottie Moon, a pioneer missionary to China, shared her own food with the needy Chinese with whom she worked.)

Southern Baptists have developed a missionary system supported by the Lottie Moon Christmas Offering and

the Cooperative Program which enabled the Foreign Mission Board to spend "100 cents of every dollar" given for relief for just that, Parks said. Missionaries, in place, familiar with the community and area churches, are able to move aid quickly when needed.

Parks said because the Foreign Mission Board is a mission agency, not a relief agency, its first priority must be evangelism that results in churches. "But at the same time, the Christian compassion that causes us to want to evangelize, causes us also to want to minister to people," he said.

Like many other Christians, he has been torn by the appalling need in Africa and has had to ask whether the Foreign Mission Board needs hunger funds more than it needs Lottie Moon or Cooperative Program funds, he said.

"We feel that we must have the support through the Lottie Moon offering to keep the missionaries in place and enable them to minister, but we really believe that the crucial nature of the situation challenges Southern Baptists to give above and beyond their other giving," he said.

He compared the Foreign Mission Board to a church with a crisis in its community. That church can choose to use its staff salaries to respond to the crisis, endangering its whole program, or it can ask members to give over and above regular offerings, helping the needy while preserving the system to help again.

Cheyne pointed out as an example to the Sudan Interior Mission (SIM) feeding program in Woleta, Ethiopia,

to which Southern Baptists contributed \$50,000. Seeing conditions in northern Ethiopia, the SIM mission anticipated the same thing in the south. Instead of waiting for it to happen, they immediately set up a feeding program. "Now the little children and women who would be just like the ones we see on TV are well on the road to recovery," he said.

The philosophy of the Foreign Mission Board's human needs program has been to provide a holistic ministry meeting both physical and spiritual needs, he said, and the board has tried to provide it before it is desperately needed. "Sending food in relief is only a band-aid ministry," he said.

"One of the things we have to recognize is the enormity of the problem. We cannot solve the whole world's problems by ourselves," said Cheyne. Instead, the Foreign Mission Board has to choose the things it can do best and those that can be copied by nationals even if the Baptists are no longer there.

Although Africa's situation is the world's worst, Cheyne stressed there are pockets of starvation in places like Bangladesh and Brazil, and the Foreign Mission Board continues to aid them also. During 1984, Brazil had farmers devastated by long-term drought in the north and others devastated by flooding in the south. Southern Baptists helped with a number of hunger and relief projects, such as the massive Living Water project which benefited much of a state in northern Brazil.

Mary Jane Welch writes for the Foreign Mission Board.

Hunger giving rises by a million dollars

NASHVILLE, Tenn. (BP)—Southern Baptists in 1984 contributed \$7,166,772 to their program of worldwide hunger relief, shattering the 1983 record by more than a million dollars.

It marked the seventh consecutive year gifts to hunger funds administered by the Southern Baptist Foreign and the Home Mission Boards surpassed the previous year's total.

In 1983 total world hunger gifts were \$5,996,000.

The Foreign Mission Board reported receipts of \$6,548,901 for 1984, while the Home Mission Board received \$617,871 for domestic hunger.

The figures do not reflect monies given for hunger which were utilized in local churches, associations and state conventions.

The hunger contributions represent an overall increase of \$1,170,772 or 19.5 percent above the previous record set in 1983. FMB gifts increased \$1,142,865 or 21 percent; HMB giving was up \$27,196 or five percent.

Record giving during November and December, the months following

the denomination's observance of World Hunger Day in October, pushed hunger funds at both mission boards beyond the 1983 totals.

At the Foreign Mission Board, receipts for December alone surpassed \$2.4 million. FMB officials also attributed part of the dramatic increase to extensive news coverage of the Ethiopian hunger crisis by the national news media.

At the Home Mission Board, part of the increase in domestic hunger gifts resulted when a few Baptist state conventions during the year implemented the 80/20 division of undesignated hunger gifts suggested by the Southern Baptist Convention (80 percent to overseas hunger relief and 20 percent to domestic hunger relief).

Doing the will of God leaves me no time for disputing about his plans. — George MacDonald

There are times when God asks nothing of his children except silence, patience, and tears. — C. S. Robinson

"Get the facts" before giving to hunger relief

By David Wilkinson

NASHVILLE, Tenn. (BP)—Reports of questionable use of funds by an international hunger relief organization are a "poignant reminder" Christians should get the facts before responding to any group's appeal for money, according to a Southern Baptist hunger specialist.

Robert Parham, director of hunger concerns for the Christian Life Commission, said Christians must act with "realistic compassion" in response to the African hunger crisis.

News accounts on national television and in several daily newspapers have alleged International Christian Aid, a California-based organization, used misleading advertising in its fundraising appeals for Africa and little if any of an estimated \$20 million raised in recent months has been allocated in direct aid to Ethiopia.

Reports also claim ICA in the past fiscal year spent only 41 percent of its solicitations on the

hunger programs advertised. The remaining 59 percent was spent on promotional and administrative costs and other activities.

While evidence of unethical behavior by hunger relief groups "certainly does not help the cause of hunger people," Parham noted Southern Baptists can take heart in the confidence every dollar sent to hunger relief funds administered by the Foreign and Home Mission Boards is spent on the hungry.

"No money is spent on fundraising appeals," Parham emphasized. "No money is spent on the administrative overhead. No money is spent on other hidden items."

"With this kind of program in place, there is no reason for any Southern Baptist to be exploited by flim-flam artists who think they can make a fortune by feeding off the hungry."

Wilkinson writes for the Christian Life Commission.

Jack Lyall, dean of Fine Arts at MC, dies of heart attack

Jack L. Lyall, 66, dean of the Fine Arts Department at Mississippi College, died Friday in Jackson following a heart attack.



Lyall

At his death, Lyall was part-time minister of music at Calvary Church, Jackson, where his funeral took place Tuesday. Private interment was at Lakewood Cemetery.

Other part-time minister of music positions Lyall held included Wildwood, Clinton; Hillcrest, Jackson; Griffith Memorial, Jackson; and First, Hattiesburg.

Lyall had planned to retire from Mississippi College and Calvary this summer. A spokesman at the church said that he had been invited to remain there as minister to senior adults and direct a senior adult choir.

Lyall is survived by his wife, Marianne Thomas Lyall; four sons: Laurence H. Jerry H., Barry L. and Harry R.; two daughters: Suzanne Parkman and Tammy Marianne

Brown; and 15 grandchildren.

He was on the executive committee of the National Association of Schools of Music.

Lyall's son, Barry, will be directing the music this next Sunday at Calvary.

Mrs. A. A. Kitchings dies at age 93

Mrs. Marion Mudd Kitchings, 93, of Clinton, died Sunday in her home. Widow of the late A. A. Kitchings, Sr., a Mississippi College professor and Mississippi minister, Mrs. Kitchings was the mother of Harold Kitchings, executive director of the Mississippi Baptist Foundation.

Mrs. Kitchings, a member of First Church, Clinton, had worked as a city missionary in the District of Columbia and worked for the executive secretary of that convention.

Survivors include three other sons: Atley A. of Birmingham, John of Jackson, and Ben of Long Beach, Miss.; a daughter Mrs. Grace K. Hannah of Mission Viejo, Calif.; 16 grandchildren and four great-grandchildren.

Funeral was set for yesterday with Bill Baker officiating. Burial was to be in Clinton Cemetery.

Mississippi Baptist activities

Feb. 10	Race Relations Sunday (CAC Emphasis)
Feb. 10-16	Focus on WMU (WMU Emphasis)
Feb. 11-13	Regional Long Range Planning Seminar; Baptist Building; Noon, 11th-Noon. 13th (CAPM)

Faces And Places

by anne washburn mcwilliams

A February folktale

February slid in on an icicle. When I looked out the window Friday morning, I saw a world of grass and rooftops and driveways, all white with sleet. The cedar in our front yard and the magnolias across the street wore crystal coats over their greens. Every limb and twig of the oaks and redbuds looked as if it had been encased in glass and sprinkled with diamonds. Jagged spears of ice clung to the eaves.

My telephone broke the silence. The editor's voice said, "You need not try to go to work. I doubt if I can even get out of my driveway, for I see a limb or two across it."

I called Mama, since I was a bit worried about her being alone in such weather. Too, next day, February 3, would be Daddy's birthday (if he were living, he would have been 81), and I knew she would be a bit lonesome, thinking about him. She said she had no ice in her part of Alabama. However, she's been marooned in enough storms to know the rules of preparedness. "Go cook some food right now before your electricity goes off," she instructed. "Check your wood supply. Do you have any matches and candles?" We didn't have any wood. It had all gone up in smoke on that "below zero" weekend. We tried to call someone to bring a load, but only got a busy signal.

"We can burn the fence, if worse comes to worse," I told W.D. He drove to the nearest grocery store to stock up on food supplies, and came back with the report that cars were sliding all over the parking lot.

I tried to go for a walk with Brownie, but decided I didn't know enough about ice skating to continue our usual rounds. We circled the yard instead — and that wasn't exactly easy.

We kept hearing on the television that thousands of homes had lost electric power because of limbs falling on lines, but ours stayed on. In mid-afternoon, Sybil and Vernon Tullis came walking in (they only live two blocks away), all bundled in layers of clothes. They went away and then returned later to eat the fish supper that W.D. had cooked, and we had fun playing "Clue" until 9 o'clock. When it got a bit chilly in the dining room, where we were playing, we plugged in an electric heater. It blew a fuse, and we had to unplug it. Usually Brownie sleeps outdoors, but that night I gave him a wool blanket to sleep on, beside the washing machine.

Saturday, snow sifted silently, slowly through the air, lightly frosting the sleet with a powdered coverlet. Walter Jordan called to say our church services for Sunday had been cancelled, and the reception for Kermit and Phyllis McGregor had been postponed.

Saturday's high was maybe 21. I read the newspaper, worked on a Royal Service assignment, watched television, made fudge, cleaned the bathrooms . . . All that quiet time away from schedules was as marvelous as the moonlight that night shining on the snow.

Sunday morning, birds and squir-

rels kept pecking around in the sleet-packed leaves, waiting for breakfast. They'd been enjoying hand-outs from me for three days. I threw a lot of bread crumbs out to them and spread cracker crumbs liberally on a windowsill. Many little wrens, a robin (anyway, it had a red breast), bluejays, blackbirds, one cardinal, came and went. Then a red-headed woodpecker clung to the chimney a moment, beating its wings, waiting for a bluejay to leave the windowsill. From the sill, it looked through the windowpane at me. That was the closest I've ever been to a woodpecker's red head, white breast and black back (it was speckled like a domineer hen).

Seeing that woodpecker reminded me of a story I read in the Elson Reader when I was in second or third grade. An old woman was baking cakes. She wore a black dress, a white cape, and a little red cap. An old man came to her door and said, "I'm hungry. Please give me something to eat."

At first, she said she would give him one little cake. But the one she made for him looked too big. She would eat it herself. She made another cake, but it grew bigger and bigger. She would have to eat that, too. She made a third, this one from a piece of dough as small as a grain of wheat. When she placed it in the oven, it grew bigger and bigger.

"I just won't give you any cake at all," she told the old man. "I want them all myself." The old man went away hungry.

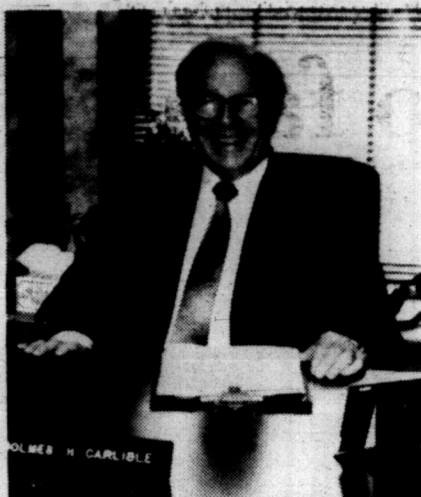
While the old woman was eating the cakes, she felt herself growing smaller and smaller. Her nose became a beak. Her hands became wings. Her feet became claws. Her dress and cape and hat became feathers. She had changed to a bird! Now she has to fly around and peck on trees, looking for food — for she was changed to a woodpecker.

Of course, everyone knows that was only a tale, but there's a Bible verse that old woman needed to learn: "Give to every one who begs from you" (Luke 6:30a RSV).

This quarter we are studying Luke in Sunday School, my favorite Bible book. I've been reading John Killinger's *A Devotional Guide to Luke*. It's splendid (Word Books, 1980). He says that Luke 6:32-38, the verses following this admonition are "Luke's equivalent of Paul's famous 'love chapter,' I Corinthians 13," and that they indicate "the absolute centrality of the loving spirit in the Kingdom of God."

Off the Record

Having received from his tailor a bill and a note reading, "Please remit by return — 51st notice," Stoney Broke replied: "Dear Sir. — I do not remember ordering a suit such as you mention. If I did order it you certainly never made it for me. If you did make it I never got it. Furthermore, if I got it I must have paid for it. And if I didn't, I can't."



Holmes Carlisle has been director of missions in Scott County since 1961.

An urgent appeal

By Don Mines

Last year's commitment is today's critical challenge. A year ago Mississippi Baptists committed themselves to field in April 20 evangelistic teams in Argentina and 15 in Uruguay.

The Foreign Mission Board and the Baptist Missions in both Argentina and Uruguay are strongly urging us to complete this project.

At least 30 more people are needed for the April 15 crusade in Argentina. Seven of these need to be preacher/team leaders. Another 34 people are needed for the April 18 campaign in Uruguay. Eleven more preacher/team leaders are needed for this group.

Churches are urged to act now to encourage pastors and lay people to be a part of this evangelistic ministry.

Contact either Paul Harrell, or Guy Henderson at 968-3800.

Don Mines is a furloughing missionary to Argentina, serving as Mississippi Partnership Coordinator.

Scott dedicates new association building

Scott County Association recently dedicated a new associational building at 518 Airport Road in Forest. Two hundred attended the open house which followed the service.

Earl Kelly, executive secretary, Mississippi Baptist Convention Board, delivered the dedicatory address.

The building contains office space for the director of missions, Holmes Carlisle, and for his secretary. It also has a workroom, a library-media center, kitchen, and conference area.

Those on the Building Committee included Courtney Selvy, chairman (who has moved to Benton), John Sharp, Cliff Brown, Johnny Britton, Truman Manning, Lewis Wooten, and Marvin Strum.

Within the past few months, a

volunteer mission program has been started through which women serve in the associational office. Some work one day or a half day each week; others do specific long term or short term projects.

Scott County Association was organized in 1900. In 1949, Owen Smith was called as the county's first associational missionary. Others who followed him in that position were Roy Self, Taylor Wallace, James Harrell, H. V. Bryant, and — since 1961 — Holmes Carlisle.

Association officers are Frank Morgan, moderator; Charles Belt, vice-moderator; Mrs. Sue Tatum, treasurer; Mrs. Odessa Lee, clerk and secretary. Trustees are Fred Moore, Tom S. Lee, and Otis Woolverton.



Earl Kelly delivers the dedication address for the new associational building at Forest in Scott County.

Danger stops trips to W. Beirut

(Continued from page 3)

missionary Ben Weir, a friend of many of the Southern Baptist missionaries, has been missing since May. American women and children have not been victims of kidnappings.

King says he had prayed the fighting factions in West Beirut would overlook University Baptist Church. "We still pray that prayer . . . but we feel we also should use the common sense the Lord has given us and not presume upon his grace," he explains.

Southern Baptist missionary Jim

Ragland still lives in West Beirut but stays close to the Beirut Baptist School compound where he is principal. He says this latest kidnapping will not affect his work except to limit his shopping for school supplies in that area of town.

Although news reports suggest about 100 Americans remain in West Beirut, Ragland estimates only about 15 to 20 are there who are not either part Lebanese or married to Lebanese. Ragland, his wife, and two single women are the only Southern Baptist missionaries who still live

west of the green line. Eighteen missionaries lived in West Beirut at the beginning of this 10-year civil war in which more than 100,000 people have been killed.

Pensacola Bay sets preaching

Pensacola Bay Baptist Association will host a Northwest Florida Evangelism Conference, Feb. 25-26 in Pensacola at East Brent and Olive Baptist Churches.

Speakers include Bailey Smith, former president of the Southern Baptist convention; Paul Brooks, former Mississippi pastor; Harper Shannon, Junior Hill, C. E. Autrey, Charles Freeman, and Dale Patterson. Music will be by Leon Westerhouse.

Letters to the Editor

Thanks for lists

Editor:

I want to commend you for including the list of Standing Committee members of the Mississippi Legislature in two issues of the Baptist Record. It was also good to give the address and telephone number where they can be reached in Jackson while the Legislature is in session. The information in the editorial by Paul Jones is vital and timely and will receive wide distribution through the Record.

In this you are meeting a real need in our state by supplying a tool that

we can use to effectively become involved as Christians and citizens in the legislative process with regard to matters of moral and spiritual significance. To my knowledge, there is no other way for this to be done with wide coverage and within the limitations demanded by timeliness.

I commend you and express a hope that this will be reported each time the Legislature meets. In the Associational Newsletter I will call attention to this service and encourage the people to use it.

Holmes H. Carlisle
Director of Missions
Scott County Association

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Gore Springs Church, Grenada Association, held its first ever RA welcoming and recognition service Oct., 1984. New Crusaders were recognized by the church. Receiving RA pins, RA membership cards, and RA patches were Darren Hood, Jonathan Blakely, and Tyson Blakely. The recognition service was for members who had completed activities and requirements. Chris Floyd received his Knight athletic patch, Knight shield, and elective bar. Mark Fielder and Chad Carpenter received their Page shields, page athletic patches, and elective bars. Mark Floyd received his Lad 2 pin and elective bar. These four also received RA pins, membership cards, and patches. Leaders of the Gore Springs RAs are Larry Blakely, Freddie Oswald, and Mrs. Jonie Blakely. Bernette Fielder is pastor.



First Church, Winona recently had a welcoming ceremony for the Norm Lytle chapter of RAs. Left to right, front row; Dale Stewart, Patrick Powell, Graham Mitchell, and Jackie Vance. Back row: Hunter Huff, counselor, Lynn Welch, and Geray Sims. Jerry Mixon is pastor.



Corinth Church, Jasper County, burned the final note on its new sanctuary, Jan. 21. During the past eight years, Corinth has spent more than \$250,000 on sanctuary, parking lot, outdoor eating facilities, including covered pavilion, and various other items, and is now debt free. Edd Holloman is pastor.

Priests fight in Bethlehem

BETHLEHEM, Israel (EP)—It was no "Silent Night" at the Church of the Nativity in Bethlehem last month as Greek Orthodox and Armenian priests scuffled briefly while cleaning the church building for the holidays.

The brawl began after one group of priests began wiping a wall of the church that the other group believed was their responsibility. The ensuing brawl over the right to wash the wall was stopped only after police entered the church. Officials did not say which group of priests started the fight. One priest was injured in the fracas, but his name and the state of his injuries were not released by authorities.



Shady Grove Church, Bogue Chitto, recently broke ground for a new pastorium. Walter McDavid donated an acre of land to the church as a site for the pastorium. Pictured are the Building Committee members. Left to right: Bobby Nelson,

Robert Bryant, Pearl McCullough, Peggie McCullough, Charlie Seale, pastor, Herman Moak, Elrae Hux, Katherine Rawls, Sondra Jordan, Pete Rawls.

Texas prison invasion yields 1,800 professions

By Orville Scott and Ken Camp

HUNTSVILLE, Texas (BP) — An army of 578 Christian volunteers invaded Texas' violence-plagued prisons Dec. 7 and led more than 1,800 inmates to new life in Jesus.

Correctional authorities said the Texas Prison Invasion, involving primarily Texas Baptist volunteers, was the largest simultaneous prison revival effort in the nation's history.

The counselors wore pins which read "Cell Mates" based on Hebrews 13:3 (Minister unto the prisoners as if you were their cellmates) and carried gospel tracts entitled "Three Steps to Freedom." Although 20 Texas prison inmates were murdered by fellow inmates last year and hundreds of others attacked, the volunteers marched boldly into the cells and cellblocks of 10 state prisons, six county jails, and two juvenile detention centers.

Physician Kerfoot Walker, a member of Green Acres Baptist Church, Tyler, said the volunteers, trusting God, went into a frightening atmosphere; and "God showed the evidence of his power." No counselors reported inmates so much as being rude to them.

The volunteers reported their own lives were changed by their weekend behind prison walls. They gained a new compassion for convicted felons whom society has put behind bars and tried to forget.

"The philosophy has been to lock 'em up and forget 'em," said former Texas Baptist pastor, Paul Carlin, president of Prisoner's Bible Institute, which sponsored the event with cooperation by Texas Baptist Men, Ex-cons for Christ, Prison Fellowship, and other ministries.

"But we can't forget them because 98 percent of them are coming back," said Carlin. "How much better to win them to Christ and have them come out new people."

The volunteers said they won't forget the men behind prison walls, many of whom they know now as Christians brothers.

They will respond to the plea of Jimmy Alvarado who said, "I was born again in February. Pray for me that I will be able to make it through the night."

Issac C. Caperton, pastor of Mayfield Park Baptist Church, San Antonio, will not forget the eight men he led to the Lord in one afternoon.

An inmate from Cuba asked a

counselor to "send Bible materials to my family in Cuba," because, "there are people who don't know about the salvation of Jesus."

Counselors at one prison, where 176 of the 2,800 inmates wait on death row, will not forget the joyous expression of choir member Sonny Bryant who's in prison for the ninth time. But now that he knows Christ, Sonny said, "It's the first time I've ever felt that peace within. By the grace of God, I'm managing to hang onto my beliefs, and I'm going to make it."

Many prisoners admit living for Christ in the prison atmosphere takes more commitment than it does in the free world.

Bryant said one of the "Christian brothers" refused a request to "set up" a fellow prisoner for assassination and became a marked man himself. As the Christian inmate was praying, eyes closed, at the dinner table, an assassin attempted to slash his throat.

His prayer saved his life, said Bryant, because he had his hands folded before his face, and the knife was deflected away from his jugular.

Bill Robinson, associate director of Prisoner's Bible Institute, a converted former convict, said local churches need to provide an intensive revival follow-up, including Bible study. Everyone who registered a decision will be enrolled in a correspondence Bible course, he said, and church members will be needed also to help grade the prisoners' papers.

The impact of prison ministry has already been felt at Eastside Baptist Church, Henderson. The 800-member church, which began prison evangelism last January, brought

Staff Changes

Red Creek Union Church, Jackson County, has called Richard Crews of Escatawpa as pastor. Crews and his wife, Beverly, have two children. He succeeds William Moote, who died in September of 1984 of a heart attack, after over 20 years as pastor of Red Creek Union.

James E. Messer has resigned the pastorate of Kelley Memorial Baptist Church, Shreveport, La., effective February 10, to accept the pastorate of the Creola, First Church, Creola, Ala. 36525. He is a Mississippian and formerly served pastorates in this state.

about 40 volunteers for the Texas Prison Invasion.

Pastor Wayne Kniffen said the church has increased its baptisms during the past year and increased its average Sunday School attendance from about 200 to 275.

Many counselors shared the experience of James T. Draper Jr., former president of the Southern Baptist Convention and pastor of First Baptist Church, Euless, which had about 40 volunteers participating.

Draper said he suddenly realized he was alone in a cellblock with the prisoners, but he felt the protective, guiding presence of God in a way he seldom had.

Scott and Camp write for Texas Baptists.

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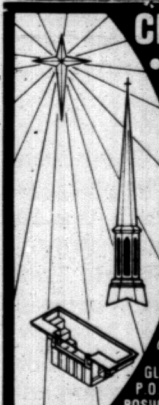
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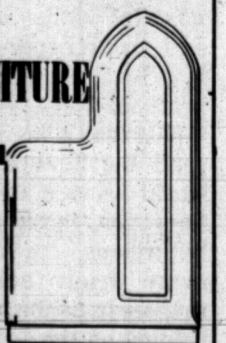
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SCRAPBOOK

Thursday, February 7, 1985

BAPTIST RECORD PAGE 9

The chill factor

There is a woman who prays
about little things —
blessings, endeavors, and loveliness
that the harvest brings.

Then the wilds of winter
tucked her indoors.
Her wistful eyes, searching for beauty,
made barren tours
over tree limbs sleeping
in whistling wind; and hardly warm,
she thought she saw a willow weeping.
Trouble shook her from her normalcy
and she breathed tribulation,

grieving to see another writhe
under false accusation.
In winter we have faith.
The Lord said, "I have need of thee."
As she set about his wonderful work,
simple yet marvelous to see,
Jesus tugged her burden from her.

I searched out the back door,
far to the edge of the yard,
and the nandinas I cleared around before,
were fluffed with red berries bouqueted
among silken green leaves.
One who balks to think tomorrow
gratefully the moment receives.

— Violet Tackett, McComb

This wonderful peace

God give me eyes to see
Your heavenly lights that brightly shine
And from them let me draw my strength
To do your will, not mine.

O Lord, give me understanding
Not to question your mysterious ways,
Just to obey the Word you've given us
And apply it day by day.

Dear Jesus, help me with the temptations
That seem to haunt my every move
Show me how to let go of everything
So my patience can improve.

Lastly, my Saviour, give me love
To share, the world around
And the knowledge of how to relate to all
This wonderful peace in You I've found.

—Stephen Bonner Williams
Laurel

Local Presbyterian church wins fight with denomination

WASHINGTON (BP) — A dispute between a Presbyterian congregation and its mother church body came to a close when the U.S. Supreme Court let stand a lower ruling leaving the church property in question under the control of the local church.

In a one-line order announced Nov. 26, the high court declined to review a May 1984 decision of the court of appeals of New York — that state's highest tribunal — that the First Presbyterian Church of Schenectady, N.Y., is not subject to the jurisdiction of its presbytery or of the Presbyterian Church (U.S.A.) in a dispute over the congregation's property.

The battle began in January 1977 when the local membership voted 334-4 to sever relations with the denomination over doctrinal differences. Only days after that action, the presbytery of Albany appointed an administrative commission to replace the local "session" on grounds that the decision to sever relations "violated church law."

Instead of appealing the presbytery's action to a higher church tribunal, the congregation took the presbytery to court. After a federal district court refused to enter the case, First Presbyterian sought and received a trial in a state court.

That panel forbade the presbytery from interfering with the local unit's use of the property. But an appellate division of the state supreme court reversed the trial court and granted the denomination's counterclaim that the local church not be allowed to interfere with the activities of the

presbytery in maintaining the congregation as an ongoing unit within the denomination.

After the congregation appealed that ruling, the state's high court reinstated the trial court's order, effectively returning control over the property to First Presbyterian.

In asking the U.S. Supreme Court to review the matter, the Presbyterian Church argued the New York decision kept it from replacing the local church leadership and exercising control over church property as provided in its "Book of Order," the denomination's controlling document. The court's interference, the denomination argued further, violated the free exercise of religion guaranteed in the First Amendment. For its part, the Schenectady congregation argued, the Presbyterian denomination is not hierarchical but "connectional" and "the power flows from the people upward through the church courts in contrast to an episcopal or strictly hierarchical system where the power flows from the top down."

The congregation also noted it was founded around 1760, some 30 years before the denomination's founding, that its own incorporation papers make no mention of any denominational affiliation, and that the denomination's Book of Order contained no language requiring that property in dispute revert to the denomination.

What you have outside you counts less than what you have inside you. — B. C. Forbes

Tom (Eb) Lester to speak at Lakeview, Leland

Tom Lester, a native of Laurel, will speak in the Sunday morning worship service at Lakeview Church, Leland, on Feb. 17 at 11 a.m.



Lester starred as Eb on the hit television program, "Green Acres." He also has had parts in shows such as "Petticoat Junction," "Beverly Hillsbillies," "Marcus Welby," "Little House on the Prairie," and two Disney movies.

Lester is widely used as a featured speaker across the country, at banquets, youth conferences and rallies, prayer breakfasts, singles retreats, revival crusades (he has spoken in three Billy Graham crusades), pastors' conferences, evangelism conferences, and other meetings. He relates to young and old alike. He has spoken in over a thousand churches across America since "Green Acres" began in 1965.

Paul Blanchard is pastor at Lakeview.

Lottie Moon report

Goss Church, Columbia, exceeded its Lottie Moon Christmas Offering goal in 1984, for the third year in a row. The total given this time was \$4,253.17, which greatly surpassed the goal of \$3,500. This was the largest mission offering in the church history, according to Matt Buckles, pastor.

Oklahoma makes history, shares check 50-50

By Craig Bird

NASHVILLE, Tenn. (BP)—Since the Baptist General Convention of Oklahoma was in position to make history, Joe Ingram didn't waste any time.

Oklahoma and the Florida Baptist Convention have been the front runners for the past several years among state conventions which are increasing the percentage of their income they voluntarily contribute to the unified giving plan of the Southern Baptist Convention, the Cooperative Program.

Last November Florida became the first state convention to vote to divide all undesignated gifts it receives evenly with the national Cooperative Program agencies. Hours later, Oklahoma became the second—and so far only other—state convention to approve a 50-50 split.

But when 1985 opened for business, Oklahoma was the first to actually bank a contribution in Nashville, Tenn., for distribution to national SBC agencies.

Ingram, executive director-treasurer of the Oklahoma convention, made arrangements on Jan. 2—the first working day of the new year—to wire \$5,000 directly to the Nashville bank account for the national Cooperative Program.

"Oklahoma has always mailed their check to us once a week, but this is the first time they have ever wired a contribution directly to the bank," said Ada Ruth Kelly, chief bookkeeper for the SBC Executive Committee and the person responsible for distributing national Cooperative Program gifts to 19 national SBC agencies.

Overpayment by First Baptist Church in Norman, Okla., created the opportunity for Ingram to make the early contribution.

The church, where Lavonne Brown is pastor, sends 14 percent of its receipts to the Oklahoma convention until its budget is underwritten. Any gifts over budget needs are divided

50-50 with the state.

The church's December check to the state for \$140,000, which included its Lottie Moon Offering for Foreign Missions, was \$10,000 more than it should have been.

"But instead of asking us to refund the \$10,000 they just said to apply it to their 1985 contributions," Ingram said. "So we immediately made plans to send \$5,000 of it to Nashville."

Bird is BP feature editor.

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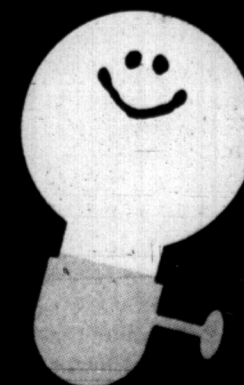
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Devotional

The love of self for self's sake

By Gayle Alexander

Luke 10:27

February is the month for celebrating love since Valentine's Day is in honor of love.

Benard of Clairvaux, a churchman of several centuries ago, set love in four stages of growth. He was convinced that the believer experiences these steps in his growth throughout life. Furthermore, he believed that the maturing process of love did not take place automatically, but was achieved only through strict discipline. In seeking to combine faith and practicality in daily living, we will explore the first of those stages in this devotional. The remaining three stages will be examined in the following devotionals.

'Love of self for self's sake' is the point where each person begins the pilgrimage of growing in love. This level begins in infancy. The world of the infant is virtually a totally self-centered one. What parent has not rocked the little one far into the night seeking to satisfy his needs? The baby could care less whether or not his cry at 3:00 a.m. disturbs the sleep of his father or mother. Seemingly, he is unaware of any existence other than his own. The one and only thing that matters to him is getting his needs met. This level of love may be called 'survival' love, and it strikes a responsive chord in each of us.

The statement of Luke 10:27 is: "Love your neighbor as you love yourself." Observe that the scripture did not require one not to love himself. Rather the opposite is true, that is, one is to love others as he loves himself. The word 'as' is a word of comparison, meaning, in like manner, or in the same measure. It is an absolute must that one love himself before he has the capacity to love another. One who does not love himself can never be capable of loving another.

One will never completely outgrow 'the love of self for self's sake.' However, it would be sad indeed for a Christian never to grow beyond it. To see the world of people only in terms of oneself is selfish and subchristian. 'Love of self for self's sake' is the beginning point; but, just the beginning point. There is so much more God wants us to love.

Gayle Alexander is pastor, First, Tupelo.

Names in the News

S. A. (Sonny) Adkins, pastor of Newhebron Church, Newhebron, recently presented a certificate of ordination to preach the gospel to Gene Douglas. Gene is the son of Mr. and Mrs. Eddie Gene Douglas of Route 1, Newhebron, and is pastor of Palestine Church, Simpson County.

Newhebron Church has recently ordained two deacons — J. Henry Riley on Oct. 7, 1984, and William Little on Jan. 27.

Charlie Bufkin was ordained to the gospel ministry at Flora Church on Sunday afternoon, Jan. 20. After hymns and specials selected by Bufkin, Bryan Abel of Grace Church, Vicksburg, brought the ordination message. Andy Hamilton and Steve Jackson of Vicksburg and Flora brought the charges to the candidate and church, respectively. A reception honoring the Bufkins was held in the fellowship hall.

New Salem Church, Columbus, has adopted a resolution in tribute to the life of Paul R. Keene Sr., who died Nov. 28, 1984, at the age of 48. He was a deacon of New Salem and had for the past two years been teacher of single young adults. Thomas J. Ansley, pastor at New Salem, reports that the church's Single Adults Sunday School class has been named the Paul R. Keene Sr. Class.

NEW ORLEANS — William M. Hamm Jr. of Shreveport, La., will deliver the annual James H. Tharp Lectures at New Orleans Seminary Feb. 12-15. The Tharp Lectures are given each year by a layman on the subject, "The Preacher from the Layman's Viewpoint." Hamm, 59, is president of Berg Mechanical, Inc., where he has worked since 1947. He is a member of Broadmoor Baptist Church. The lectures will be held at 10 a.m. each day in the seminary's Roland Q. Leavell Chapel.

Missionary News

Virgil and Amy Cooper, missionaries to Korea, have completed furlough and returned to the field (address: P.O. Box 14, Pusan 600, Korea). Born in Water Valley, Miss., he also lived in Aliceville, Ala., and Vicksburg, Miss. She is the former Amy Gunter of Andalusia, Ala.

Billy and Gerry Colston, missionaries to Korea, have returned to the field (address: yeo Eui Do, P.O. Box 165, Seoul 150, Korea). Born in Kosciusko, Miss., he moved to Fayette, Ala., as a teen-ager. She is the former Gerry Rutland of Amite, La.

Tony and Karen Gray, missionaries to Brazil, have arrived on the field to begin language study (address: Caixa Postal 1635, 13100 Campinas, SP, Brazil). Born in Mobile, Ala., he considers Moss Point, Miss., his hometown. The former Karen Burns, she was born in Waynesboro, Miss.

Donald and Barbara Ann Phlegar, missionaries to Thailand, have completed furlough and returned to the field (address: Box 832, Bangkok, Thailand). A Virginian, he was born in Roanoke. She is the former Barbara Ann Carley of Yazoo City.

RAs raise \$27,000 for goats

MEMPHIS, Tenn. (BP)—At last count, Royal Ambassadors from 383 Southern Baptist churches had raised \$27,639.96 to purchase goats for needy Bangladesh families, the result of a story in the September 1984, issue of Crusader magazine.

Money for the goals continues to arrive daily at the Foreign Mission Board.

"Dilip's Goat," a story written by Frances Tennell Carter in the Brotherhood Commission's monthly magazine for Royal Ambassadors in grades 1-6, told how missionaries gave goats to families who could not afford them to provide them with milk. It focused on the excitement of the young boy named Dilip whose family had received a goat.

When asked why anyone would give them a goat, Dilip's poverty-stricken family was told by missionaries: "It is because God loves you and he wants others and us to help you."

The story concluded with a statement that \$13 would buy one goat for one family. Royal Ambassadors were invited to send their contributions to buy goats to World Relief in care of the Foreign Mission Board.

At that price, Royal Ambassadors had purchased a herd equal to 2,126 bleating billies and nannies. More importantly, that same number of poor families have been given hope through the caring of boys involved in missions.

In letters to the Foreign Mission Board which accompanied the money donated for the goat purchases, many Royal Ambassadors personally signed their names, ranging from the printed scrawl of early graders to more practiced penmanship of older Crusaders.

Many youngsters requested the names of families receiving goats so they might correspond with them, and there were numerous requests for

photographs of the goats.

The most common means of raising money was through the collection of aluminum cans. Other groups made rice banks and placed them on tables for donations during Wednesday night church suppers. One enterprising RA chapter sold hot dogs to choir members between Sunday afternoon rehearsals and church training.

There were bake sales, newspaper collection drives, special suppers and added chores for a price at home—anything to raise money to help buy goats. One lad from Clarksville, Tenn., gave the money he had received from the tooth fairy.

"Dilip's Goat," a simple story about a boy and his needy family and their happiness from the gift of a goat prompted thousands of Crusader Royal Ambassadors to do more than recite their motto. "Help others in Jesus' name." They lived it.

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THE VILLAGE VIEW



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Gifts of Honor and Memory December 26 — January 25

A portion of **The Village View** is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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			Mildred W. Porter			

This listing
will be
continued

Thanks from the Village

Our executive director, Paul N. Nunery, the entire Village staff and particularly, dependent and needy children, thank all the churches, groups and individuals who remember The Baptist Children's Village during the year in prayer and in tangible gifts. The holiday season was a very good one because of your response to our request for help.

Special projects

Kermit McGregor has been asked to coordinate all "special projects" for The Baptist Children's Village. If you or your church wants to help meet a "special need" on any one of our campuses please contact him.

Baptist Record

- Life and Work: *Sight for the blind*
- Bible Book: *The Great Sermon*
- Uniform: *The Shepherd of Life*

Sight for the blind

By James F. Yates
John 9:1-3, 5-7, 35-41

This is the only miracle in the gospels in which the sufferer is said to have been afflicted from his birth. There may have been others, but this is the only one reported. Since chapter 8 concluded with a reference to Jesus' departure from the temple, 9:1 may imply that in so doing he passed by one of the gates where the afflicted were accustomed to beg, and here was the man blind from birth.

When they saw him, the disciples used the opportunity to put to Jesus a problem which is still a problem; that all suffering in the world was related in some way to sin. As to the source of the sin which resulted in the evil, they thought in terms of three categories: (1) the sin of Adam, (2) the sin of the parents, (3) the sin of the individual. So they asked Jesus a question.

"This man," they said, "is blind. Is his blindness due to his own sin, or to the sin of his parents" (v. 2)? The book of Job should have already answered this false idea, but it persists even today. Sickness may be caused by some specific sin, but not necessarily so. Of course, all sickness generally is related to the evil principle at work in the universe. But specifics have to be decided on the merits of each case.

The disciples, thinking that either this man's sin or that of his parents was responsible for this blindness, wanted to know which. It could have been due to the sin of his parents, but a prenatal sin is ridiculous.

In reply Jesus brushed aside both alternatives. "It was neither that this man sinned, nor his parents" (v. 3a). But what else did he say? According to the English translation he said, "but it was in order that the works of God might be displayed in him" (v. 3b). This says that the man was born blind in order that God's work of healing might be worked upon him. However, this poses another problem. Did God permit this man to be born blind solely for the purpose that on this occasion he might get glory out of his healing? That seems to be the thought of some interpreters. But this seems contrary to the very nature of God.

It may be a matter of punctuation. Originally the Greek text had no punctuation except question marks. So otherwise the punctuation as we have it is not inspired. This was added later. And the one adding it did so according to his own interpretation of the meaning. So, let's restate it. "It was neither that this man sinned, nor his parents." Note the period instead of a colon. Jesus emphatically denied that this blindness was caused by either. And then he continued. "But in order that the works of God might be displayed in him we must work the works of him who sent me as long as it is day." G. Campbell Morgan makes this translation, as does Herschel Hobbs.

The disciples were interested in how the man came to be in that condition. Jesus was interested in what they could do to get the man out of the con-

dition. In being healed of his unexplainable blindness, he would become an example of God's mercy rather than of his wrath.

Having said this, Jesus mixed spittle with clay and smeared it on the eyes of the blind man. There are two miracles in which Jesus is said to have used spittle to effect a cure. The other is the miracle of the deaf stammerer in Mark 7. Both clay and spittle were used in medicinal ways in that day. Jesus used them apparently to focus the man's attention on the fact that he was going to do something to help his eyes.

Having placed the clay on the man's eyes, Jesus told him to go to the pool of Siloam and wash them. There was no healing in the water as there was none in the spittle. But Jesus' instructions were intended as a test of the man's faith. He did as Jesus said, "and came seeing" (v. 7).

The man, in gaining the one thing he needed most, seemed to have lost everything else as a result. Gone was his vocation as a professional beggar. His neighbors were confused, his parents were intimidated, and his leaders were enraged. He was not welcome at work, home, or

synagogue.

Hearing of his plight, Jesus took the initiative and sought him out, and asked him, "Do you believe in the Son of Man" (v. 35)? The man did not know of whom Jesus spoke, but when Jesus identified himself, the man said, "Lord, I believe" (v. 38). "And he worshiped him" (v. 38).

The drama concludes with a commentary by Jesus on the significance of what happened. His coming into the world was primarily for redemption, but it inevitably meant judgment also; it was judgment in relation to man's response to God's offer of love. "That those who do not see may see" (v. 39) speaks of those who come into the full light of God's redemption in Christ. "That those who see may become blind" (v. 39) speaks of those who thought they had everything, but they lacked the one thing that was essential — a faith acceptance of Jesus Christ as the one sent from God. The light only made them blinder. The same glaring light which illumines the road for one traveler blinds another so he cannot see the road. It depends on the direction one chooses to travel.

Yates is pastor, First, Yazoo City.

The Great Sermon

By Bill R. Baker
Luke 6:12-49

Chapter six in the book of Luke presents an abbreviation of the Sermon on the Mount recorded in Matthew 5-7. The word "beatitude" comes from the Latin word meaning "blessed," and the word translated "blessed" is also translated "happy" in other places in the New Testament. However, since the English word happiness comes from the root "hap" meaning "chance," it does not seem to really fit the beatitudes.

Jesus is not speaking of happiness that depends upon chance, but he speaks of blessedness that depends upon his presence in the believer. True happiness, or blessedness, has its beginning on the inside of a person, not on the outside. What does it take to bring happiness? If the answer to that question is something on the outside, one needs a better understanding of happiness as taught in the Sermon on the Mount.

The Kingdom Citizen should be in the attitude of the beatitudes. Attitude of poverty in spirit (v. 20). The poor in spirit realize they have no spiritual assets. They have received their riches from Jesus Christ, that is, they have received the Kingdom of God. A Kingdom Citizen is happy or blessed not because of riches but because of Jesus Christ — his presence and rule within which is the Kingdom.

Attitude of hunger for righteousness (v. 21). The Kingdom Citizen hungers but he hungers for righteousness. The

most important thing in the world for the non-Christian is satisfying all desires. For the Kingdom Citizen, the most important consideration is the one who grants his desires rather than the desires themselves.

Attitude of weeping (v. 21). Whatever brings laughter or tears will serve as an excellent index to a person's nature. There is weeping in the Kingdom of God; however, weeping is always followed by laughter. In the world this order is reversed; weeping follows laughter. There is a different order for all things in the Kingdom of God.

Attitude of rejoicing when hated (v. 22). Kingdom Citizens are hated by the world because of the name they bear (Christian), the witness they share, and the threat they convey. What happened to Jesus Christ will also happen to the one who bears his name (John 15:18-20).

Attitude of peacemaker (vs. 27-29). The Kingdom Citizen qualifies as a peacemaker because he is at peace with God. There are five responses that surface from the heart of a peacemaker: First, love (v. 27); second, goodness (v. 27); third, desire to be a blessing (v. 28); fourth, prayer (v. 28); and five, restrained retaliation (v. 29). These principles promote peace.

Attitude of mercy (v. 36). It is the nature of God to be merciful ("your

The imagery of a shepherd was a vivid concept in the minds of those Palestinians who lived in Jesus' day. Sheep-herding was a common occupation, and provided for many families their clothing, food, and other daily necessities. The work of the shepherd was a demanding vocation, requiring specialized skills, vast amounts of time and extreme patience. The shepherd provided for his flock safety, sustenance, sacrifice and security. When Jesus said to his hearers, "I am the good shepherd," he implied that all these things were provided for his spiritual flock. Note the symbolism in these areas, implied in Jesus' parable found in today's scripture passage.

I. Safety

Jesus declared, "I am the door of the sheep" (vs. 7, 9). Just as a door in today's culture provides entrance and safety, even so in the days of Jesus' life on earth the door offered safety. To the modern western mind, the idea of a door carries the concept of a large wooden object hanging upright on hinges to provide a barrier over an opening in a wall. In the Mid-East of nearly twenty centuries ago, the word door carried no such concept to the rural Palestinian mind.

When the sheep were brought into the corral (or sheepfold) at night, they came through an opening into a space surrounded by a low wall made of rocks or dirt. After all the sheep had been brought in, the shepherd would lie across the opening, thus himself becoming the door. As the door, he kept the sheep from getting out; but more importantly, he kept the wild animals and thieves from coming in to molest the sheep. To the sheep, the shepherd became a door to provide safety. When Jesus said, "I am the door," he suggested that for those who were committed to him, he provided all those things necessary for the safety of his flock.

II. Sustenance

The shepherd also was responsible for providing sustenance for his sheep. In v. 9b, reference is made to finding "pasture." In v. 10, Jesus used the

Father also is merciful"), and since the Kingdom Citizen receives the nature of God, mercy will be reproduced in his life. A merciful person is one who maintains a spirit of kindness, goodwill, and forgiveness toward others. Matthew adds that the merciful obtain mercy. He surely does not mean that mercy is earned. He evidently intends to teach that by giving mercy room, the heart will be expanded to receive more mercy, that one in turn may have more to give. Such is the foundation for all possessions in the Kingdom of God — one possesses to share or he really does not possess at all (v. 38).

The Kingdom Citizen is in the correct attitude when he is in the attitude of the beatitudes.

Baker is pastor, First, Clinton.

The Shepherd of Life

By W. Levon Moore
John 10:1-16

word "life." The helpless sheep were sustained because the shepherd brought them to places where they could find grass to eat and water to drink.

The most beautiful biblical description of the function of the shepherd is to be found in the magnificent twenty-third psalm. As our shepherd, Jesus provides that which is necessary to sustain us. He is our water. He is our bread (food). He is all we need to have life and have it more abundantly.

III. Sacrifice

The life of the shepherd was a life of sacrifice. Jesus stated that the good shepherd gave his life for the sheep (v. 11). The work of the dedicated shepherd required a lifelong commitment to service. Even today, pilgrims to the lands of the Bible can see shepherds constantly standing, or sitting, by their flocks to meet all their needs. They are with them in all kinds of weather, through periods of grave danger, and in every conceivable circumstance in the search for food.

The shepherd often literally lost his life either to the elements, to robbers or to wild beasts as he sought to offer them protection. Our Good Shepherd literally gave his life that we might have life. His sacrificial death on Calvary's cross provided our eternal life.

IV. Security

Although not in today's immediate scripture passage, Jesus' most meaningful words concerning the role of the shepherd are found in verses 27-28. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

The eternal security of the believer is to be found in no other source than the Shepherd of Life who loved us and gave himself for us. In all essential areas of need in the lives of God's people, Jesus is the Shepherd of Life.

Moore is director of missions, Atlanta Association.

Baptist Record

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